The Brethren Evangelist

PUBLISHED WEEKLY AT

The Brethren Publishing House,
ASHLAND, OHIO.
A. L. GARBER, Manager.

E. L. YODER.
E. MASON.
J. D. McFADEN, } Editorial Writers.

Terms of Subscription.

One Copy one year, . 1.50
One Copy six month, . .75
One Copy four months, . .50

Send Money by Express, Postal Money Order, Draft, or Registered Letter, payable to the order of A. L. Garber. One and 2-cent stamps will be accepted for sums under one dollar only; we much prefer Postal Notes to stamps, but both are at the risk of the sender. **Do not send cash in an unregistered letter.**

YOUR CREDIT MARK.

Examine the date printed on your paper with your name, and when you time is out please renew. **A change of the date is a sufficient receipt for subscriptions,** and if the date is not changed in two weeks after payment is made, notify us of the error, it is your credit mark. ADDRESS,

THE BRETHREN PUB. HOUSE,
ASHLAND, Ashland Co., OHIO

ASHLAND COLLEGE SUBSCRIPTIONS can be sent to this office, and the proper credit will be given, and due acknowledgements made.

ASHLAND, Ohio, Dec. 26, 1888.

REMEMBER THE DATE WITH YOUR NAME ON THE LABEL IS YOUR SUBSCRIPTION ACCOUNT. KEEP IT IN THE FUTURE AND NOTIFY US OF ANY ERROR.

Renew! Renew!!

With this number of the EVANGELIST many of the subscriptions expire. A prompt renewal is requested. Much confusion and labor is avoided thereby. Please do us the kind favor to send in your renewal at once for 1889.

The EVANGELIST is the church paper and it needs your support and you need the paper in your home. A goodly number have already renewed. Can we have a prompt response from all?

Here We Are

With eighteen hundred and eighty-nine before us, and eighteen hundred and eighty-eight behind us. It is natural to look at the tree just fallen down before commencing to cut another. Eighteen-eighty-eight was a busy year. We were up in the Alps all year with Ashland College, climbing around and trying to get some place, but we didn't know how or where. Now we are out, and as some brother said have crossed the Rubicon and we must conquer or die. It is sometimes painful, sometimes ridiculous, sometimes pitiful, and sometimes dangerous. Creditors are on one side stirring for their money, brethren on the other side, hid away with spy-glasses, inquisitively looking to see whether we are used up, or whether a little remains, anxious to see us stand, and fearful that a pound of flesh is going to be cut out of their bodies to pay the College debt. But with us it is this world and then eternity.

We get up as it happens, in the morning, and are busy at work, sometimes at six, and always at seven, and keep at it all day and until ten at night. We do the book-keeping for this paper, all the editorial work, superintend the job department of the office, perform faithfully the duties of foreman, keep the books for several funds, pay the workmen, purchase the paper and material, keep in repair the machinery, and make a great many errors in the hurry, which annoy us often and our good brethren too before they are unmade; then there is a sermon to prepare each week, and there is still time for the good wife to come around and help to read a chapter and pray before we sleep. This is wearing on bodily vigor, but there is this world and then rest.

We never went to a theatre, never danced, never smoked a puff of tobacco, never drank a single glass of intoxicating liquor of any name or character, never played a game of cards, billiards, dice or raffle. We get next to nothing for preaching, pay what we can, and liberally, according to our means, to every benevolent work we meet, and in this kind of a life, with all its toil, care, anxieties, danger, harass, censure and abuse, the money compensation does not amount to two hundred and fifty dollars a year.

After we are through with editing, proof-reading, book-keeping, correspondence, business cares, overseeing, preparing sermons, and the chores at home, we have no time to nurse jealousies, envies, spites, hates and such like. We thank God for the unspeakable blessing of plenty to do, and turn to Eighteen hundred and eighty-nine.

We want to chop down a bigger tree than ever in 1889. Our ax is sharper, our hand trained to greater precision, our power of endurance enlarged, and our experience richer. We want to pray more, read the word of God more, study it better and understand it more fully; we want to make greater and richer sacrifices for the Lord's cause; we want to edit this paper better, make it more spiritual and purer in tone and do more good with it for the Lord's cause; we want to print more and better tracts, revise and double the size of the little pamphlet, "The True Baptism," print one on the supper and love feast, both for use as a means in propagating our church doctrine and for the Lord's cause; we want the courage of our convictions stronger to stand up against sin in the church and out, and hold up the truth and denounce ungodliness in friend and foe, for the Lord's cause; we want to preach with more zeal, earnestness, power and devotion, for the Lord's cause: and these will we do if the Lord gives us health, strength, ability and the guidance of the Holy Spirit. Without them we are helpless, and can do nothing.

And lastly, but not least in importance, we want to do all we can for Ashland College. We expect to see it a glorious year in the history of the institution; the high hills made low, and the valleys made high; the rough places made smooth and the crooked things made straight; to see it set upright in true dignity, and with the favor of God abiding with it.

Now brother reader, have you yet made your good resolutions for next year? Firstly, have you forgiven all your enemies, for Christ's sake, and as you pray God to forgive you your trespasses? Do this and then you are ready for good resolutions.

1. Resolve not to become angry at all if you can avoid it, and as few times as possible if you must.

2. Resolve that you will not nurse any hates, envies and spites.

3. Resolve that you will work in your own sphere, and control inordinate ambitions, and say to all jealous feeling, "Get thee behind me, satan."

4. Resolve that your highest desire shall be to make money to devote to the cause of Christ and to sacrifice for his cause.

5. Resolve that you will do all you can for Ashland College, to pay the debt, send students, and unite our strength in building up a promising school; that an increase of liberality will mark your every act toward the church and cause of gospel religion.

6. Resolve that you will cultivate greater zeal, devotion and purer living in Christ Jesus.

7. Resolve that you will be more kind in the home, more loving and forbearing toward all, and live as though it is your last year on earth.

Another reflection—the dead, the dead. The line and three double loops have been stamped upon the brow of many, and they are now sleeping in Jesus. The beloved and blessed dead. Resting in the pillowy dormitories of Jesus until the resurrection. A short night it will be to them indeed, with the light of the eternal God shining into the window when they awake. The blessed dead.—Fathers, mothers, brothers, sisters, and the children, the old, the middle-aged, the young, and the first-begotten. Many lines of love broken, and the floods of sorrow flowing from the severed parts. But they are at rest, better than we, gone before, the sleep in Jesus, blessed sleep.

We turn from the grave of the old year and its treasures, now to commence the struggle of life again, and as we write through the tear drops, may God's assistance be invoked that faithfulness to Christ may characterize all our labors in 1889.

A Trial for Murder.

A remarkable murder trial is now in progress in this city. The deed was perpetrated about fifteen miles south of Ashland An old farmer and pioneer worshiped the mammon of unrighteous all his vigorous manhood and heaped together an abundance of treasure for the day of wrath. He raised a large family who worshiped the god of covetousness also. They quarreled, litigated and did all manner of mean acts, which wound up with the terrible tragedy.

The old man divided his property among his children, on conditions that each one should pay a certain sum annually for his support. The old man became crazy and one of the brothers became his guardian. The other brothers would not pay what was due him, and numerous law suits were entered Court. About a year ago, the brothers who had not paid the old man, forcibly went to the brother's residence, in his absence, and forcibly took the old man away. The other brother secured papers and sent an officer to bring him back. The brothers refused to let him go. He then went and obtained help, and went again. The doors were locked against them. They broke one open and the brothers inside fired and shot two of the officers down. The four brothers and the son of one of them have been in jail for almost a year, and now are on trial for their lives. Truly does the Scriptures say, "He that soweth to the wind shall reap the whirlwind." The old man worshiped the unrighteous mammon and eat sour grapes, and his children's teeth are set on edge and they are trying to devour one another. The whole system of heaping up wealth for children is morally, religiously, socially wrong. Such inheritances are more frequently beds of thorns and hell fire, than anything else. When a parent has given a child a good education, in learning, in religion and morals, in industry, in social life, his every duty to his child is discharged.

EDITORIAL NOTES.

We call attention to the section of the letter of Polycarp, the martyr, on the first page. A portion will be given from week to week until the whole epistle is printed. We commend it to our older brethren as a pattern, as they should be examples to the younger, instead of being like children who can't agree.

This week will end the privilege of pitching into each other. We propose to publish a paper for the benefit of gospel religion and to the glory of God.

There is going to be a great celebration on the 30th of April next, the centennial of Washington's inauguration, and it is proposed to hold Thanksgiving services at 9 o'clock on that day, in New York City, the hour when such services were held in 1789.

At one period in the high times of popery, there were two or three pretenders to infallibility, who cursed each other in the name of God and the apostles.

This is from the *Standard*:

Rev. Dr. Lyman Abbott is the successor of Henry Ward Beecher in Plymouth pulpit, and the editor of the *Christian Union*, one of the most widely circulated Congregationalist newspapers in the world. He ranks among the best scholars and ablest exegetes of his denomination. In each issue of his paper there is a column headed "Inquiring Friends," which is often one of the most readable parts of a paper which might, without boasting, claim to be one of the most readable papers in the United States. In the issue for February 23, 1888, the *Union* prints the following request for information:

I want a short, concise work on baptism; something which will refute the Baptist theory thereof.

W. C. M.

To this Dr. Abbott replies: "There used to be such works, but the world has moved and they are antiquated. If the primitive mode of the sacrament is of unchangeable authority the Baptists have the best of the argument. That this mode was immersion in most cases cannot be gainsaid. The ancient document called "The Teaching of the Twelve Apostles' admits the validity of other forms in special cases. The indefensible point in the Baptist theory seems to us to be in its assumption that no latitude is left to Christian liberty in regard to the mode of the sacrament under the most diverse external conditions. The chapter on baptism in Dean Stanley's 'Christian Institutions' (Charles Scribner's Sons, New York, 75 cents) would be profitable to you' especially as indicating the spirit in which this subject should be treated."

This interesting news is from *The Gazette*, of Germantown, Philadelphia:

"After several months' work, the stone-masons, carpenters, and wood-choppers have finished their labors, and the trustees of the Dunkard (German Baptist) church on Main street above Sharpnack, are glad to inform the members that the new section of their burial ground is about completed. For a number of years there has not been a desirable vacant lot in this ground for sale, and the trustees had to yield to the pressure brought to bear by members and members' families for increased burial facilities. Trees have been felled, sheds and out buildings removed, and several hundred feet of substantial stone walls built. One immense maple tree, about the largest in this neighborhood, made nine cords of wood. Down the middle of the new section runs a flagstone walk, from which at right angles, dividing the new lots, will be walks laid in gravel, extending the full width of the new section. There are 88 new lots and they are rapidly being taken, and the trustees have adopted rules for its management that will make it a very handsome burial ground. Besides being very convenient of access, lot-holders are assured that no streets can ever be cut through this ground. This old graveyard has a history beginning with the settlement of Germantown. Here is the tombstone of Alex. Mack, Jr., the son of the founder of the Dunkard church, while all around are the names of most of the old Germantown families, the Gorgases, Keysers, Sharpnacks, Lehmans, Foxes, Shugards, Prices, Langstroths, Leiberts and many others. The church adjoining was built in 1770 and is still in a good state of preservation. Here was built the first Dunkard church in America, from which have sprung the numerous congregations of this people scattered as far west as Oregon. This graveyard is probably the neatest and best kept ground in Germantown, and its increased accommodations will be good news to many whose ancestors and relatives have been buried here. The officers of the Board of Trustees are William Price, East Johnson street; Thomas B. Hammer, Twenty-second street above Tioga; and Joseph Scheetz, sexton at the church.

That spot is peculiarly dear, as a historical place, to the Brethren, because there lies the remains of those who acted in the first Brethren church in America.

The Evangelical Alliance of Great Britain has issued its call to prayer for the week January 6-13, 1889, with the following program of subjects:

Sunday, Jan. 6.—Sermons. "Awake, awake, put on thy strength," etc.—Isaiah 51:9. "I will lift up mine eyes," etc.—Ps. 121:1, 2.

Monday, Jan. 7.—Thanksgiving and Confession.

Tuesday, Jan. 8.—The Holy Spirit in the Church.

Wednesday, Jan. 9.—Families and Schools.

Thursday, Jan. 10.—Home Missions and Social Reforms.

Friday, Jan. 11.—Missions to Israel, to Moslems, and to the Heathen.

Saturday, Jan. 12.—Nations. For the outpouring of the Holy Spirit upon the nations.

Sunday, Jan. 13.—Sermon. "Wherefore, my beloved brethren, be ye steadfast," etc.—1 Con. 15:58.

The New Year is coming, and with it there should come renewed and greatly enlarged earnestness in the work of saving souls. We have but a little time to labor for souls while here. Let that be prayerfully and industriously spent; what a glory it will be in the end.

Now that we are making an effort to give the church a paper that will commend itself as a missionary outside of our own brotherhood, will not our people arouse, and send in their best thoughts and essays upon practical and experimental religious subjects. Let our best writers, as well as all others give us their help in this matter? It will do us good.

Many of the most ardent sympathizers for the College are aged sisters like Grandmother Longanecker. The Lord bless such sisters.

"The Church News" every one who expresses their sentiment about the EVANGELIST, esteem the highest. This is what the people want. They are not thinking about doctrinal hobbies, nor lordism or liberalism,—but they want to see sinners converted and the gospel chariot rolled along. Too much time is spent on ropes of sand.

The following from Bro. Bashor will perhaps be of interest to our readers: "While the position taken by Bro. P. J. Brown on the Prssover—Supper question embraces much of the old line of defense of the peculiar features of our church claims it is certainly to be commended for its freshness and originality. In all the controversies on this subject Bro. Brown is the first, while maintaining that Christ and His disciples celebrated the Paschal feast on the night of the betrayal, to insist upon the dual nature of the meal. If it can be clearly established that the evening's celebration embraced a feast of the dual nature held by Brown much of the supposed discrepancy existing between John and the other evangelists will disappear. While I am not ready to take up the defense of the new idea I could not without further and more thorough investigation successfully combat it. In all of the controversies of the past the most thoughtful and careful writers have admitted with commendable frankness the apparent discrepancies between the statements of the four evangelists upon the subject and have twisted logic and theology in every shape to satisfactorially remove them, without establishing a theory universally acceptable. This Brown's idea of the dual nature of the "Last Supper" effectually does if it can be successfully maintained; the idea is new, the line of depense is new and I am willing to give it that degree of confidence that inspires thought and investigation of the most careful and thorough character in the limits of my power and opportunities. With all its newness the "dual theory" is as strong in its defense of symbolical and typical character of the Lord's Supper as the idea so long depended upon by the defenders of the church. It also meets and successfully combats one peculiar class of critics so often met in the church. Like all other new theories it must, whether correct or not, run the gauntlet of much adverse criticism. But if correct it will stand the test.